

# CHRISTIAN TELESCOPE.

VOL. 1.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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## CHRISTIAN TELESCOPE.

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By BARZILLAI CRANSTON,

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Rev. DAVID PICKERING, Editor.

FOR THE CHRISTIAN TELESCOPE.

### RELIGIOUS ANIMOSITY.

It is a subject of deep regret by every friend of christianity, who reflects but for one moment, not so much on account of the various sentiments prevailing among those who have made a profession of religion, but on account of the *animosity, ill will* and *unchristian* conduct, that some denominations have manifested towards others, merely because they differ from them in regard to matters of faith. Their conduct has been so notorious through all christendom, that it does not require any logical disquisition to prove it. This subject is the more to be lamented, as it has a powerful tendency to retard the progress of that pure and undefiled religion, which inculcates love to God and man, and instils into the heart of every genuine professor the ardent desire of doing unto others, as they would that others should do unto them. The observance of such conduct has not been confined to professors alone, but has been equally apparent to the irreligious, who, while they smile with contempt at a conduct which they would think degrading to themselves, are led to believe that all religion is a delusion! For, say they, *they all take the bible* as the rule and guide of their faith, and all construe it in different ways, in order to assist their own particular views, and then draw this inference, that there is no such thing as revealed religion! for, say they, *a revelation* from Deity to man, for whose benefit the revelation was made, would never be so enveloped in mystery, as not to be comprehended by man. In fact, it would fill a volume, to name all the evils which naturally arise out of this unchristian conduct.

The question now arises, what is the cause of all this moral deformity in the christian church? Answer—It is the lack of christian charity; a lack of brotherly love and affection, and of that meekness manifested by our Saviour, and an unwillingness to comply with that golden rule taught by him.

But is there really as great a disagreement in point of sentiment between the different denominations of christians, as is generally supposed? I answer, no; for those differences are more of an imaginary, than of a real nature; and when those differences are fairly and impartially stated, it must appear obvious to every one, that there is no just cause of contention; but that all may retain their different faiths, and still unite in promoting the cause of that religion, which inculcates love to God,

and good will to men; thereby rendering the state of society more virtuous, and consequently more happy.

There are three grand heads, under which are embraced all the different denominations of christians, viz. Calvinism, Arminianism, and Universalism. All the different sects come under one or the other of these heads: and although all believe in the same God, the same Saviour, and take the same book of inspiration for the rule and guide of their faith, and have the same motive in view, which is to promote the happiness of themselves and all mankind; still, on account of a slight difference in faith or belief, and of the best method of accomplishing so desirable an object, arises contention, bitterness and strife! And this, it appears to me, is all in consequence of not rightly understanding each other's views.

In regard to the Calvinist and Universalist, there is only one point in which they materially differ which is this; the Calvinists believe in a limited salvation, while the Universalists believe in a universal salvation: But both predicate their hopes of salvation, entirely on the mercy of a Saviour. They both believe that salvation is the *free and unmerited gift of GOD*, and not of works, lest any man should boast. They both believe that man, by doing all the good deeds within his power, through a protracted life, has done no more than his duty, and of course *has not and cannot*, do any thing to merit eternal life, or endless happiness. From hence it appears, that all they differ about, is the number finally to be saved. But this belief of the Calvinist and Universalist, does not, in the least degree, militate against good works; for reason, as well as revelation, teaches us, that in keeping the commandments there is great reward.

Those who have embraced the Calvinistic faith, have entered into rest, in regard to themselves, believing that they are of the elect, and that God loves them: consequently they worship God, through pure love to him. The Universalists believe that God, not only loves them, but that he loves all mankind; and that his tender mercies are over all his works: and they consequently worship God through love.—Experience, as well as revelation, teaches us, that love begets love: and will not the same cause produce the same effect? Suppose that the whole world should be taught to believe that God loves every one individually, would not that consideration constrain every individual to love, worship and serve God? We think it would: and hence it follows, that those who have embraced the Universalist faith, have entered into rest, in regard to themselves, and with a firm belief that the whole intelligent creation will ultimately be brought into the same rest.

The Arminians believe, that our Saviour has made an atonement for the sins of the whole world, (the Universalists believe the same,) and that the door of mercy is open for all, but that all will not be saved, because all will not repent and believe. That all

will be punished in a future state, according to the deeds done in the body, unless a sincere repentance, and faith in the goodness and mercy of God, should take place in this life. The Universalists believe that all will be punished according to the deeds done in the body. Those who have embraced the Arminian faith, have entered into rest, in regard to themselves, being taught by their belief, that God, through their good works, loves them, and will be merciful to them. This consideration constrains them to love and worship God. But the Universalists, while they are constrained to love and worship Deity, through the same motives which the Arminians do, by no means, believe that the love of God to his creatures, is the effect of any work of the creature.

The question that naturally arises here, is, are they, of themselves, enabled to perform those good works, on which they predicate their hopes of salvation, or is it through the grace of God? I believe that they will all confess that it is the latter; and that they, of themselves, cannot do any good work.—Now, does it follow as a necessary consequence, either from scripture or reason, that the same grace, mercy, and goodness of God will not ultimately extend to the whole human family? We think not; but that every pious man will be ready to confess, that in us, that is, in our flesh, dwelleth no good thing; and consequently we are all equally dependent on the mercy of God, both in time and eternity. And we have this blessed assurance, that he is good to all, and that his tender mercies are over all his works.—Now, if what has been already stated, be correct, it appears that there is only one essential point in which the Arminians and Universalists differ, which is in regard to the number finally to be saved. For, although the Arminians predicate their hopes of salvation, on repentance, faith and works, through the mercy of a Saviour; still, I think they will acknowledge, that it is by grace alone, that they are enabled to possess faith and to do works meet for repentance. Hence it appears, that the Universalists have more exalted views of our Saviour, than the limitarians have: But is this any just cause of complaint against them? The solution of the whole subject I submit to

CHARITY.

FOR THE CHRISTIAN TELESCOPE.

### DR. CLARKE'S COMMENTARY.

MR. EDITOR,

A few weeks since, I had the pleasure of communicating for the Telescope, Dr. Clarke's commentary on the text which has for a great length of time been introduced by professed believers in endless misery, to prove that there is an *unpardonable sin*, of course, that the Jews who committed this sin, have been, and are now the subjects of endless torment.

That the commentary of this great man, and oracle of the Arminian faith, will have great weight with *honest* professors, I have no doubt; and as re-



gards hypocritical professors, I would remind them that should Mahomet's *scheme be true*, hypocrites must have, in a future world, a terrible portion indeed: for if I mistake not, he held to *seven hells*, the seventh and hottest, being designed for hypocrites of all denominations. Permit me, with these remarks, to introduce Dr. Clarke's commentary on the phrase "*Shall be in danger of hell fire.*" He says,

"Our Lord here alludes to the *valley* of the son of *Hinnom*—*GHI-HINNOH*. This place was near Jerusalem, and had formerly been used for those abominable sacrifices, in which the idolatrous Jews made their children pass through the fire to *Moloch*. A particular place in this valley, was called Tophet, from tophet, the fire-stove, in which, it is supposed, they burnt their children to the above idol.

"From the circumstance of this valley's having been the scene of these infernal sacrifices, the Jews, in our Lord's time, used it for hell, the *place of the damned*. It is very probable, that our Lord meant no more than this. If a man charge another with apostasy from the Jews' religion, or rebellion against God, and cannot prove his charge, then he must be exposed to that punishment (burning alive) which the other must have suffered, if the charge had been substantiated." Thus much from Dr. Adam Clarke.

I would now transcribe the text entire, and introduce some reasoning on the passage, from that able and unanswerable work, *Balfour's Inquiry*, page 149, in which extract it will be seen, that the learned Parkhurst, who was no Universalist, gives the same meaning as Dr. Clarke. My readers must recollect that Clarke and Parkhurst rank with those who hold that hell is a place of endless misery in a future world for all the wicked.

Matthew, v. 22.—"But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, *raca*, shall be in danger of the council: but whosoever shall say, thou fool, *shall be in danger of hell (Gehenna) fire.*"

In this passage there are three crimes and three punishments mentioned; the *judgment*, the *council*, and *hell fire*. It will be allowed that the two first of these punishments are of a temporal nature, and are confined to the present life. Why the third should be extended to a future state, and considered of endless duration, is not so easily perceived, unless we take it for granted, that hell always means a place of endless misery in a future state. But this ought not to be taken for granted, for this is again taking for granted the very question in debate.

A question very naturally arises on this text, Is the guilt of being angry with, and calling a brother, *raca*, deserving *only of temporal* punishment; and must calling him a fool, subject the offender to *hell* or *eternal misery*? This is far from being probable, if punishment is to be regulated by the nature and degree of the offence. But on this text let us hear Mr. PARKHURST, who was as far from being a Universalist, as the east is from the west. He says, on the word *Gehenna*—"A *Gehenna* of fire, Mat. v. 22. does, I apprehend, in its *outward* and *primary* sense, relate to that dreadful doom of being *burnt alive in the valley*

*of Hinnom.*" It is here allowed by Parkhurst, that *Gehenna*, in its outward and primary sense, relates to temporal punishment in the valley of Hinnom.

Having introduced the foregoing to your readers, I would seriously urge them to an examination of the creeds and dogmas in which they and myself have been educated. We owe it to our own happiness, to the welfare of our children, to our benevolent Creator, that we satisfy our own minds on this subject; and let not the fear of men govern our conduct, neither let any body of men keep us in bondage to their creeds and confessions. S.

#### APOCALYPTIC VISION.

Remarks on "*Edwards vs. Chauncy*," in reply to "*A Subscriber.*"

The words of the inspired penman, recorded in Rev. v. 13. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever"—which were quoted by Doctor Chauncy to explain the completion of the scheme of God; are roundly asserted by Doctor Edwards to have reference to no such event. He even has the effrontery to declare, in the face of stubborn facts, "that such representations are common in scripture;" that is, when nothing beyond the ordinary course of Providence is the subject of discourse! A declaration could not have been penned, more incongruous with the dictates of reason, or more repugnant to the instructions of revelation.

He seems to think, however, that a *poor* defence is better than none. Hence he proceeds to quote three passages from the scriptures of the prophets and the apostle Paul, which he presents to the reader as parallel texts. Let us turn our attention for a few moments to these passages, and we shall discover how totally destitute these portions of holy writ are, of any evidence to support his conclusions.

The *first* may be found in Psalms lxx. 11, 12, 13, where the Psalmist, addressing the Deity, uses the following language—"Thou crownest the year with thy goodness, and thy paths drop fatness. They drop upon the pastures of the wilderness: and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys are covered over with corn; they shout for joy, they also sing."

In this instance, the Psalmist mentions the *goodness* of the Lord, with which the year was crowned—The joyful aspect presented by the face of nature; and the music of the flocks with which the pastures were covered; or the unmeaning signs of gladness and contentment among the brute creation, mechanically produced by the abundance of nature's ample board: but which to the mind of man reflects honour and praise to the name of him who "is good to all, and whose tender mercies are over all his works." But what is said in this passage which affords the least indication of ascriptions to the Lamb? Not the shadow of allusion to him! Nor is there any particular kind of praise *expressed*, even to God, wherein is a recognition of any of the divine attributes. The bare-faced assertion of Doctor E. must

therefore have originated in profound stupidity, or something less excusable.

The texts in Isa. lv. 12, 13. are introduced to denote the great moral change, and the happiness which should result from the administration of the gospel of Christ; and is represented by such familiar metaphors, that it appears difficult for a child of ten years old to mistake its true application.

By a little attention to the 10-13 verses, the prophet's meaning will be perfectly understood.

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

In this quotation, Jehovah declares that *his word shall accomplish* the object for which it was sent; and *shall prosper*. That *joy* and *peace* shall be its fruits in his people, and that the mountains and hills shall become vocal with his praise. That men, as trees, for multitude, shall clap their hands, as an expression of joy: And the moral change which shall be produced in them thereby, shall be equal to that of the metaphor here used, of the earth; which, from the barrenness of its soil, produced nothing better than *thorns and briars*, shall become luxuriant in the growth of the *fir-tree* and the *myrtle*. So in like manner, mankind, renovated by the gospel, shall, instead of promoting the growth of those passions, which are represented by *briars* and *thorns*, become luxuriant in the growth of those noble virtues, so eminently useful to man; and which are represented by some of the most valuable productions of the vegetable kingdom. From the proclamation of the *DIVINE WORD*, which is *good tidings of great joy, which shall be to all people*, it is obvious the ultimate happiness of all men is the object of the gospel scheme: And God declares, "it shall accomplish that which I please." "For it pleased the Father that in him (Christ) should all fulness dwell: and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven." So far, therefore, from the scripture under consideration, favouring the scheme of damnation, taught by Dr. Edwards, it affords indubitable proof of universal salvation.

The last passage which the Doctor has quoted, or rather alluded to, as a parallel text, is in Rom. viii. chap. where *the whole creation* has the promise of being *delivered from the bondage of corruption, into the glorious liberty of the sons of God*. By *the whole creation*, christians uniformly understand the *intelligent creation*. This promise, therefore, being uttered in faithfulness, leaves no room for the indulgence of a



rational doubt of the salvation of all men. Thus we see, that all the passages which the Doctor has quoted to do away the force of that in Rev. is directly against him; and firmly establishes the doctrine which he was labouring to disprove!

The effort of the Doctor, in this instance, reminds us of a passage in Job, 5th chap. "He disappointeth the devices of the crafty, so that their hands cannot perform *their* enterprise. He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong. They meet with darkness in the day-time, and grope in the noon-day as in the night."

The portion of scripture which stands at the head of this communication, with its preceding context, recognises the opening of the gospel covenant, represented by a book, sealed with seven seals, denoting the SEVEN PERFECTIONS of the great DIVINITY, by which the gospel dispensation had been sealed up to the mind of man, for ages and generations past. The opening of this book by Christ (*the Lamb*) occasioned a new song, which is understood to denote the joy of the heavenly inhabitants, at the disclosure of the plan of grace: And answers to the joyous acclamation of the angels, on the birth morn of the Saviour; when they ascribed "glory to God in the highest, and on earth, peace; good will to men!"

From this the Revelatee is carried along in a vision, to recognise the spiritual reign of the saints on earth, in the kingdom of their Redeemer, (*gospel kingdom*) in the capacity of *Rulers* in the Church; and *Priests* of the Most High God, to offer up spiritual sacrifices, (*of prayer and praise*) acceptable to Him; and attributing their redemption in pæans of joy to the *blood of the LAMB*!

Lastly—As the most sublime heights to which the imagination could be elevated, he is presented in vision with the final issue of the plan of grace! and hears with transports of unspeakable wonder and joy, EVERY CREATURE in the vast universe, joining in the immortal concert of unbounded praise, to GOD and the LAMB!

A glory like this; a praise thus *universal*, has never been witnessed in the vast EMPIRE of JEHOVAH, since the morning stars sang together, and all the sons of God shouted for joy!

#### REPLY TO "ZOOGRAPHER."

Our correspondent has proposed, what he calls *three mysteries*, to be unfolded; whose importance entitles them to consideration.

First—That both Calvinists and Arminians should oppose the sentiments of each other, and *alternately* thunder the *anathemas* of EXCOMMUNICATION, each against the other, for embracing the *opposite* sentiments; and both agree that the sentiments adopted by the Universalists are *more reasonable*, and *more scriptural*, than those of either of the contending parties; and yet they will *cordially unite*, and appear to take a lively interest in each other's welfare, when the doctrine of God's universal grace is to be opposed!

We think our correspondent may justly be the subject of complaint for calling things by wrong

names. He calls this a MYSTERY: Now a *mystery* is a *secret*—but there is no secret in this affair; it is nothing more or less than downright *dishonesty*! And the principle is fully explained in St. Luke xxiii. 12. which the reader is desired to examine, with its preceding context.

What he calls his *second mystery* is, that these men should exchange desks, and thunder out their anathemas against the Universalists; cry heresy! heresy! delusion! delusion! the devil's doctrine! &c. &c. and then asks—"Are they really as ignorant of the doctrine preached by the Universalists as they pretend to be? To this, we can only reply, if they are honest in pronouncing their violent philippics against Universalism, they must be ignorant of the doctrine; and if *ignorant*, they are *wilfully* so, since they have a fair opportunity of being thoroughly acquainted with the doctrine preached by Universalists, which is abroad in the numerous publications issued by them within *thirty years*.

The last inquiry of our correspondent appears more difficult of solution. "How is it *possible* that a man can, with a clear conscience, pray for that very doctrine to be true, which the Universalists preach, and at the same time stigmatize it with the appellation of *the devil's doctrine*? We confess that we are unable to solve this problem! For it is a mystery, *too deep* for us to fathom with the *line of consistency*. Most cheerfully would we offer an apology to exonerate them from suspicion, if such an one were at our command—But we despair of arriving at any rational solution of this question, unless the words of the Saviour furnish an instrument with which to 'cut this Gordian knot'—"Ye strain at a gnat, and swallow a camel!"

FOR THE CHRISTIAN TELESCOPE.

#### MISUNDERSTANDING,

OR SOMETHING WORSE.

Rev. Sir—The piece in your last paper, headed "*Appeal to the Publick*," seems to have excited considerable feeling among some of the members of the Rev. Mr. Wilson's Church; and well it might, for I undertake to say that a circumstance exactly like that, never transpired before in this town.

But my object at this time, is, to inform those members of said church who have unqualifiedly said that a certain part of that statement is "*a lie*," viz—that "*no person should have a dismission to go to that synagogue of satan*," that it seems they misunderstand the statement, or, which is worse, that they are in hopes to invalidate some part of the statement, in order to make the publick believe that the rest is also false! Now, sir, if I can read English, it is not pretended that that observation was made before the Church meeting; as some *affect* to believe; but before the *Committee*, Nov. 3d. Let them deny this, and proof will be produced: but no part of that statement will be denied with success, for it is all true. Indeed, sir, much more might have been made publick, which transpired at both meetings, but I presume it was thought that the piece contained sufficient to satisfy the publick that Br. Eddy, whose moral character is above reproach, is neither an *Infidel* or an *Atheist*.

I have one more remark to make, and I hope it will meet the eye, of the liberal minded of all denominations. It has been stated to the writer, as a fact, and by it the members of that Church will see the bondage they are under. 1st. That some of the leading members of that Church consider it a great crime for members to withdraw themselves from the body. 2d. They will not give a letter of dismission to join a Universalist, or Unitarian Church. 3d. They will not give a dismission, to go *into the world*; but a dismission can be obtained to join a Church where the doctrines of total depravity, and unconditional election and reprobation are held; and yet I would inquire if it is not a fact, that the Pastor of this Church recommended one of his members, not many miles from this town, to attend the ministrations of a Universalist preacher, in preference to a Calvinist!!

A LOOKER ON.

#### SELECTIONS.

*Origen's description of the cruelties used on the body of Christ.*

When he was put to death he was scourged in a most cruel manner, until no place of his body was without wounds; and then had long and sharp thorns set, and pressed upon his head. And after long torments and despites, he was constrained to bear a heavy cross, whereon, afterwards, both his hands and feet were nailed with long great nails of iron, and the cross, with his naked and bloody body, was lifted up on high, and let fall into a mortice with such violence that his joints were loosened! Notwithstanding all his torments, and the ingratitude shown him, he never murmured, but lifting up his eyes to heaven, he prayed with a loud voice, saying, "*Father, forgive them, for they know not what they do.*"

#### EXCELLENCY OF CHRISTIAN KNOWLEDGE.

"Christianity produceth an universal greatness of soul—Philosophy may increase our views in many respects, but christianity extends them beyond the light of nature. The gospel is a system of so refined a philosophy, so exalted a wisdom, and the divine characters that shine in it are so conspicuously legible, that nothing but the darkest ignorance and blackest corruption can hinder us from reading them. As we are sensible that next to the knowledge of the Deity, that of ourselves, and the objects around us, are of most importance, we ought to trace out the relations by which this chain of beings is so connected in one harmonious plan, to strain all our thoughts to that sublime end, viz. that in the moral world the same concord and union are preserved which astonish a contemplative spirit in the harmonious motion of the heavens, in the unvariable series of seasons, in the regulation and embellishment of the corporeal world.

"Can we look upon ourselves as a part of this wonderful universe, without being interested in its perfection, and without endeavouring rather to increase than to disfigure its beauties? Can we consider ourselves as members of the human race, without feeling a powerful inclination of sympathetic love



to them, and without cheerfully performing the duties that our common nature, our common wants, our common prejudices and expectations, prescribe us?

"The serene complacency which springs in a good mind on the exertion of benevolent principles, cannot be described; like the peace of God, it passeth all knowledge."

#### CHRISTIANITY A PERFECT SYSTEM.

*Extract of a work, entitled "The Refuge."*

Christianity must be embraced entirely, if it be received at all. It must be taken without mutilation as a perfect scheme, in the way in which God has been pleased to reveal it. It must be accepted, not as exhibiting beautiful parts, but as presenting one consummate whole, of which the perfection arises from coherence and dependence, from relation and consistency. Its power will be weakened and its energy destroyed, if every caviller pulls out a pin, or obstructs a spring, with the presumptuous view of new modelling the divine work and making it go to his own mind. There is no breaking this system into portions, of which we are at liberty to choose one, and reject another. There is no separating the evidence from the doctrine; the doctrines from the precepts; belief from obedience; morality from piety; the love of our neighbour from the love of God. If we profess christianity at all, if we allow the divine Author to be indeed unto us wisdom and righteousness, he must be also *sanctification* and *redemption*.

#### CURE FOR WORLDLY AMBITION.

Only reflect how short is our stay on earth, and how small a spot we shall soon need for our remains.

#### CHARITY.

Reader! without doubt thou hast often wept for the sorrows of the unhappy, and often sighed for their relief; but tears and sighs avail not, while the hand of charity is closed to their wants. Has providence been bountiful and blessed you with fortune and friends? Show the sincerity of your gratitude by your attention for his creatures, and your bountiful distribution of happiness and comfort to the needy and distressed; then shall your years roll away in contentment, and your mouldering ashes rest in peace.

Honest indignation in the reprobation of meanness and depravity, is always sure to excite an exalted sentiment in the minds of men. The sincere enforcement of good principles, is among the noblest sources of genuine oratory: he that awakens a more generous love of virtue, and lifts us beyond the ordinary sphere of our moral sensibilities, produces the true results of eloquence.

Many are soon engaged in holy duties, and easily persuaded to take up a profession of religion, and as easily persuaded to lay it down again; like the new moon which shines a little in the first part of the night, but it is down before half the night is over.

*Gurnal.*

#### THE FUNERAL.

How solemn is the scene when friends draw near,  
To pay to parted worth the funeral tear!  
How precious are the sacred tears that rise,  
And flow successive from the mourners' eyes!

How solemn is the sight ('tis so to me)  
Extended in the "narrow house" to see  
The pale precursor of our certain doom,  
A silent vot'ry for the lurid tomb!

No language can describe, no tongue can tell,  
The heart's keen anguish at the last farewell;  
When the lid closes on the faded face,  
Where late serenely smil'd each softer grace.

Plac'd on the sable hearse, the mournful throng  
In sad procession slowly move along—  
Bow'd down with sorrow to the grave repair,  
And leave their fellow-friend to moulder there.

Then come, return; Oh! what a blank appears—  
The heart then gives the few remaining tears:  
How gloomy all; where late, so sweetly smil'd  
The lovely friend, that ev'ry care beguil'd!

Those who have lost what worlds cannot supply,  
Can give the sympathetic tear, and sigh;  
Though friendship can a soothing balm impart,  
'Tis heav'n alone can heal the mourner's heart.

#### CHRIST IN YOU THE HOPE OF GLORY.

*By James Edmeston.*

Give me that hope which will remain  
When the death pillow bears my head;  
When every bond is reft in twain,  
And every hope beside has fled;  
When life and all its actions seem  
Like the departing of a dream;  
When the sight fails, the catching breath  
Choked by the rising flood of death;  
When the last parting word is spoken  
From aching hearts, all, all but broken;  
And the last pressure, and the eye  
Stands fix'd upon me as I die—  
When flesh will sink, and heart will fail,  
And no support but his avail,  
Who knows my every sin, but who,  
Faith whispers, has forgiven too:  
O then, convuls'd, and cold, and spent  
To the last spark—in languishment,  
And all that racks man as he dies,  
Death's nameless untri'd agonies,  
Give me that hope!

#### MARRIED,

In this town, on Monday evening last, by Rev. Mr. Gano, Mr. W. H. Townsend, to Miss Maria-Ann Comstock.

On the 1st inst. by Rev. Mr. Gano, Mr. William G. Crump, of Pawtucket, to Miss Abby-Ann Fry, of this town.

On Sunday evening last, by Rev. Mr. Brown, Mr. Horace Learned, to Miss Mary-Ann Justin.

On Monday evening last, by Rev. Mr. Gano, Mr. Winton Vaughan, to Miss Sarah F. Sprague, eldest daughter of Mr. Thomas Sprague, all of this town.

#### DIED,

In this town, on Thursday, December 2d, Mrs. Patience Mathewson, wife of Col. Isaac Mathewson, in her 25th year.

Same morning, Ann Power, infant daughter of Mr. Henry Packard, aged 4 months.

On Saturday evening last, Mrs. Sarah Olney, wife of Mr. Samuel Olney, and youngest daughter of the late Maj. Jabez Gorham, in her 29th year.

On Thursday last, much lamented, Mr. Edmund Fenner, son of Mr. Joseph J. Fenner, in the 18th year of his age—a very worthy and respectable young man. Funeral to-morrow afternoon, immediately after divine service, from his father's house, No. 4, High-street.

On Wednesday last, Mrs. Sarah Hopkins, widow of the late Capt. John B. Hopkins, aged 82. Funeral this afternoon, at 2 o'clock, from her late residence in George-street.

In Pawtucket, on Saturday last, Mr. Joshua Fisher, aged 88—On Sunday last, Robert Bates, in his 15th year.

In Gloucester, Mrs. Hannah Bowen, wife of Dr. Joseph Bowen, and daughter of the late Mr. Peter Simons, of Newport.

In Scituate, on the 9th ult. much and deservedly lamented, Mr. George Potter, in his 18th year. He bore his last sickness with becoming fortitude, although accompanied with severe pains: he met the hour of his dissolution with a full assurance of a happy immortality beyond the grave. In him we may say "that life is long which answers life's great end."

In Bellingham, Mass. October 2d, Arteman Hill Curtis, son of Wright Curtis, Esq. in his 10th year.

In Kingston (Jam.) Oct. 25th, Capt. James M. Blinn, of this town, in his 39th year.

Wanted at this office, a Lad, 14 or 15 years old, as an apprentice to the printing business. One from the country would be preferred.

New subscribers for the TELESCOPE can have the numbers from the commencement of the volume, at \$1.50 per year, by paying the same within three months from the time of subscribing.

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B. CRANSTON.

#### MR. KNEELAND AND MR. M'CALLA.

Complete sets of the Public Discussion, between Rev. Mr. M'Calla, a Congregationalist, and Rev. Mr. Kneeland, an Universalist, on the question, "Is the punishment of the wicked absolutely eternal? or is it only a temporal punishment in this world, for their good, and to be succeeded by eternal happiness after death?"—may be had by applying to Samuel W. Wheeler, No. 110½, Westminster-Street, or at this office. Price \$1.50.

All communications for the TELESCOPE must be addressed to the Editor, and post paid.